

♦THE♦

CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

VOL. VIII.

NEW YORK, APRIL, 1891.

No. 4

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
72 Bible House, New York.

Subscription. Per Year,.....\$1.00

Single Copies, 10 Cents.

Sample copies sent on application.

Entered at the Post Office at New York as
second-class matter.

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EDITORIAL NOTES.

IN THE GOSPEL OF MATTHEW 26: 51, we read: "And, behold, one of them who were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place, for all they that take the sword shall perish with the sword." Violence or compulsion cannot make a person a follower of the Lord Jesus Christ. The Church of Rome did not recognize that principle of Christianity in the days when it had power, nor would it follow such teaching now if it could help itself. Indeed, all through the history of the Roman Church we find the Popes resorting to the sword to maintain their position as self styled vicars of Christ, and even to day the Pope has an army in Rome.

THE ARMY OF THE POPE FOR 1891 is made up as follows: Two generals, two colonels, two lieutenant colonels, a major, two captains and four lieutenants, and sixty men. This number includes the famous Swiss Legion.

IT IS PITIFUL TO SEE ONE WHO CLAIMS such spiritual power as the Pope in making himself ridiculous with such an "army." The Pope is a big humbug any way you take him.

WE HOPE THE BUILDING FOR CHRIST'S Mission will be ready for occupancy the 1st of May. The President of the society, who is a practical builder, says it is well worth the price paid for it. Meantime all who desire to help to pay for it or to furnish it can send their contributions to the president, treasurer or secretary.

THOSE WHO HEARD MR. NEEDHAM'S discourse on the Priesthood at the Prophetic Conference in Brooklyn last November, will now read it with pleasure, and all our readers will peruse it with profit. It is a beautiful presentation of a great subject.

WE BEGIN THIS MONTH THE PUBLICATION of a fascinating serial, "Our Scarlet Prince." The author "Ray Aster" is well known in literature. A few years ago he published a large volume, "An American in Rome," of which the present serial is a continuation. More than twenty years ago Ray Aster also published a volume entitled, "Our American Cardinal."

LAST MONTH A GENTLEMAN CALLED AT our office to say that he had found Father Connellan's learned article on "St. Patrick" so good that he read it to a group of thirty intelligent Catholics, and they all said it was the best account of St. Patrick and his work they had ever heard. The gentleman himself is a leader among the Irish Catholics of New York, though he has long outgrown the superstitions and

fables of the Roman Church. The supplementary article on St. Patrick this month will be equally welcome to those intelligent Irishmen and to all our readers.

THE NEW YORK "TRIBUNE" MARCH 19, 1891, gives the interesting information that Mrs. Henry M. Stanley, wife of the great African explorer, "is a direct descendant—the seventh in line—from Oliver Cromwell." We may now expect to see attacks on Stanley in the Roman Catholic press. Martin Luther and Oliver Cromwell have been the two great bugbears of Irish and German Roman Catholic history.

FOR THE LAST FIVE YEARS REV. W. R. Stocking, an honored minister of the Methodist Episcopal Church, has been warden of the workhouse on Hart's Island, New York. His administration has been characterized by great ability, courtesy and kindness towards the poor unfortunates who came under his charge. But he was not the sort of politician that would "work" for Tammany Hall, and last month he was compelled to resign. A Roman Catholic politician of the true Tammany type was appointed to succeed him, and now all the county institutions with the millions of dollars that sustain them are in the hands of Tammany, that is, the Roman Catholic Church in New York. Irish home rule flourishes in New York with a vengeance.

THE ANNUAL PUBLIC DISPUTATION OF the Catholic University of Washington was held March 12 in the presence of Cardinal Gibbons and many other ecclesiastics. The principal thesis discussed (in Latin) was: "It is a cer-

tain truth of theology, resting upon principles and lessons of faith, that the primacy of Peter cannot ever be separated from the Church and city of Rome, even by the power of the successor of the Peter." That is the kind of teaching this university gives. It should not be sanctioned by this government.

IF WE PUBLISHED THE ADDRESSES OF the converts from Rome mentioned in another page, they would be boycotted and persecuted to death.

ANOTHER EMINENT CITIZEN WHO ought to be a "good" Roman Catholic, but was not, has been placed under the ban of Rome—after his death. We refer to Judge John R. Brady of the New York Supreme Court, who died last month and was buried from Father Ducey's Church on Twenty-eighth street. Judge Brady's wife was a Protestant and his two children, daughters, are members of the Protestant Episcopal Church and married gentlemen of that communion. Archbishop Corrigan did not dare to denounce Judge Brady while living, but he forbade his priests to attend his funeral, and accordingly none of them attended except Father Ducey and his assistant.

CHRIST'S MISSION.

[For the Conversion of Roman Catholics.]

A meeting of the Board of Trustees of this Mission, was held at the residence of the treasurer, March 5, 1891, at which the following members were present: Wm. Campbell, John Curry, J. Stanly D'Orsay and Andrew Neil.

The meeting was called to order by Mr. John Curry, the President, and at his request the Secretary made a state-

ment in reference to the purchase of a building for the Mission, and the steps he had taken towards that end. After hearing this statement, the following resolutions were adopted:

Moved by Mr. Wm. Campbell and seconded by Rev. J. Stanly D'Orsay, "That the house and lot No. — West Twenty first street, New York, be purchased by the Trustees of CHRIST'S MISSION for the sum of ———;" carried unanimously.

Moved by Mr. Wm. Campbell and seconded by Mr. Andrew Neil, "That the Trustees be authorized to draw upon the treasurer for the amount necessary to make a payment on the signing of the contract for said house;" carried unanimously.

On March 6 Trustees Curry and D'Orsay and the Secretary had an interview with the owner of the house, and the terms of sale were agreed upon. Next day the contract of sale was drawn up and signed and \$1,000 paid in the office of Hon. Chauncey Shaffer, the owner guaranteeing to deliver possession on or before April 15, 1891.

Among the subscriptions received last month was one from "E. F. S. through J. D. W., \$10," and a legacy of \$50, which was forwarded to the treasurer. A united effort of the friends interested in this building will raise the amount asked for last month — \$2,000. During March another priest came to Mr. O'Connor for hospitality and employment. It will take some time to learn what he is best adapted for, and this experience can best be acquired in a home where religious services are held and everything will be congenial. All donations will be promptly acknowledged.

CONVERTS FROM ROME.

REV. R. B. Hodgson, formerly a priest of the Roman Church, was recently received back into the communion of the English Church in Holy Trinity, Boulogne-sur-Mer, by the Rev. Edward Parr, the Colonial and Continental Church Society's Chaplain. Mr. Hodgson was ordained in the Roman Church in the Basilica St. Scholastica, Subiaco, near Rome, on October 13th, 1889, and is son of Major-General F. G. Hodgson, of the Madras Staff Corps, and grandson of the late Rev. Edward Hodgson, Vicar of Rickmanworth, and is nearly related to many well-known lay and clerical members of the Church of England.

CONVERTS IN BROOKLYN.

Rev. A. C. Dixon, whose transfer from Baltimore to Hanson Place Baptist Church, Brooklyn, was noted in the October *CONVERTED CATHOLIC*, writing to the *Baptist* of the former city recently, said :

"Among the first persons we baptized in Brooklyn were two Roman Catholics who applied for membership. One of them told us that the priest refused to give her absolution because she had been attending Protestant meetings, and she decided to obey her Bible by going directly to Christ for absolution and let the priest alone. She declares that the one thing that priests fear above all else is that their people will read the Bible for themselves. Disgusted with the fact that good Roman Catholics who attended mass in the morning might drink and swear during the day and yet remain good Catholics, she made up her mind to go to a church were such persons

would not be received or retained as members. How happy she is with the new hope of salvation by grace. No penance and purgatory, but a loving service of God as an expression of her gratitude for what He has done for her, and when death comes a direct journey to heaven. Oh, that all Roman Catholic friends would thus come out of the bondage of man's tradition into the liberty of God's truth."

From a large city in New York State we received the following letter :

—, Feb. 6, 1891.

DEAR SIR:—Having seen in the January *CONVERTED CATHOLIC* that you desire to know the names and addresses of converts from Rome, I have the pleasure to send you the following, all of whom I know and most of whom reside within a radius of two blocks of each other: Barbara, Annie and Louisa Weller—three sisters—whose brother is a priest in —; John Charles, a reporter on the —, whose family all attend Father M.'s Roman Catholic Church; Mrs. C. Ennis and three sons, formerly members of Father C.'s church. Mrs. Ennis has made a convert of a young lady friend of hers, also a former member of that church. Frank and George Locklin and three sisters; R. A. Lane, another reporter on the —. Here also are the names of gentlemen who have told me that they and their families are converts from Rome: H. S. R., attorney at law; J. J. M., and John Miller. The first of these is a politician, and it is said is very much afraid that his change of faith should be known, lest the Roman Catholic "ward heelers" would

boycott him. I know of a great many other converts, including an ex-priest who at present is employed as a stone mason upon a building now in the course of erection in this city. I will ascertain their full names and addresses and forward them to you.

Should you know of any Roman Catholic who would like to hear Pope Leo XIII. denounced by two of his fellow-countrymen who are still members of his Church, direct them to the man who runs the elevator at — Broadway, and the foreman of P.'s marble works, New York City.

Respectfully yours, A. E. W.

BOMBAY, INDIA, Feb. 13, 1891.

DEAR BROTHER O'CONNOR:—I send you another subscriber for **THE CONVERTED CATHOLIC**. There has been a great secession from Rome, and 10,000 Portuguese Catholics have left the Roman Catholic communion in the last two or three years and joined the Syrian Church.

The bishop of this new section of the Syrian Church, an ex-Roman Catholic priest, called on me the other day and purchased books on Romanism. I am sure you would like to have him read **THE CONVERTED CATHOLIC**. If you can send me one or two dozen back numbers I will distribute them with the *Watchman*, and hope to get several subscribers.

One more request—the same that I made of the Syrian bishop: Teach the people much about heart conversion. Keep that to the front in all your lectures, writings, discussions, etc. Roman Catholics need just what we all need, and what Jesus died to give us all freely and fully—that is salvation!

Yours in the "Mighty to save,"
W. J. Gladwin.

CAMPINAS, BRAZIL, Jan. 15, 1891.

DEAR BROTHER O'CONNOR:—Continue to send me **THE CONVERTED CATHOLIC**. I am deeply interested in your important work. You may remember I made you a visit something over a year ago. I am now at my post in this land where for more than twenty years I have preached the Gospel to the people who have been robbed of it by Rome. The great trouble with American Protestantism is its profound ignorance and apathy touching the real character of Romanism. Your labors are well calculated to open the eyes of all who have yet eyes to open.

I am faithfully yours,

E. LANE.

THE BILL IN THE ENGLISH PARLIAMENT to throw open the Lord Chancellorship of England and the Viceroyalty of Ireland to Roman Catholics which was defeated last February was intended to open the way for Sir Charles Russell to become Lord Chancellor and the Marquis of Ripon Viceroy in the event of the success of the Liberal party at the next election. Both are Roman Catholics. Father Matthew Russell, a leading Jesuit in London, is a brother of the former. The Marquis of Ripon was Grand Master of the English Freemasons when he became a Catholic twenty years ago, and thereby hangs a tale.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y.M.C.A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. To Catholics also it will be sent for fifty cents.

Hearing Mass on Sunday.

BY LEO REED.

THE Roman Catholics are diligent church goers. The old and the young, the rich and the poor, all alike go to church. On Sundays and feast-days they come from far and near, early and late. The weather is never considered. Men who have apparently forgotten every other commandment scrupulously observe the commandment of the Church to hear mass on Sunday.

In the performance of this duty there is nothing to be found of a pleasing or entertaining nature. The profusion of gaudy ornaments, the wax candles, highly colored pictures and wretched images in themselves would soon pall upon even the most depraved taste. The ceremonies become in the last degree tiresome. The prayers of the mass are all in Latin, and on Sunday are sung by the priest and the choir, consuming from one to one and a quarter hours. The Catholic has his prayer book with those prayers both in Latin and in his own tongue on the same page before him. He does not sing, and to read the prayers requires, perhaps, ten minutes.

I can only tell what I used to do when a boy in order to kill time at high mass on Sundays. Starting at the beginning of the prayers I would rattle through to the end in double quick order. Then I started with the last word and read each word backwards, and the reader can imagine the queer results which were occasionally obtained. My attention was not confined to my own language, the Latin version was maltreated in the same fashion. Christ told the Samaritan women that His disciples should worship God in spirit and in truth. I was

counted a "good Catholic," but I am sure I did not worship God in spirit or in truth or with understanding.

The sermon is not an essential part of Catholic worship. It is often abridged or entirely omitted to make room for some ceremony, but little out of the ordinary routine. If the priest has not the time or lacks the ability to prepare a sermon nobody expects him to worry himself. He has his volumes "containing sermons for every Sunday and festival of the year." He can commit one of these sermons to memory, fire it off at the people, and his duty is complete. If so inclined he may insert from the vast repository of the Church a striking miracle or a ghost story. Of course his performance is frightfully stupid.

We often hear complaints about dull sermons in Protestant houses of worship. But every minister, no matter how slight his ability, must invariably prepare his own discourse. His pulpit would be the forfeit of any attempt to use the work of another person. This one fact alone ensures at least some originality and so awakens a corresponding interest in the hearer. The Catholics often listen to a mere declamation, and at the end of it get a terrific scolding for not contributing enough money to the needs of the Church. I have more than once been present when a priest lost his temper in the pulpit and berated his congregation as if it was composed of so many pickpockets.

The Church makes it a mortal sin for the Catholic to neglect mass on the Sabbath. That is to say, if in all his life he has been guilty of not a single offense against God, except to wilfully neglect a mass, he is lost forever unless

he has been properly absolved by the priest. Then, again, church going is a good work, and so, being placed to the credit of the poor Catholic in the other world, is an offset to the evil charged against him. Monotonous as attendance on Catholic services may be, it is vastly easier than to check the evil passions of the heart and to practice the Christian virtues demanded by the Bible. No matter what the character of the Catholic may be in other respects, so long as he attends church and goes to confession at least once a year, he remains a member "in good and regular standing." But behind all this there is another reason for the eagerness which crowds Catholic places of worship.

Man has been called a religious animal. But his religious disposition is of a low order. His natural impulse is to worship visible objects usually supposed to represent in some manner the being he regards as a deity. The Creator demands spiritual worship, and any attempt to worship Him by any image is as strongly forbidden in the second commandment as is the worship of false gods in the first commandment. Yet the Israelites seized the first opportunity to make for themselves a golden calf. They did not mean to worship this calf for any supposed intrinsic merit. Under its form they meant to adore the Jehovah who had brought them out of Egypt. With the sagacity characteristic of the Catholic Church she has taken advantage of this weakness in human nature and in consecrated host presents to her devotees a god whom they can see and feel and taste. In honoring this visible god a natural desire is gratified. This also applies to pictures, etc.

Dr. Crosby's Bereavement.

The sudden death on March 18 of Dr. Howard Crosby's daughter, the young wife of Rev. Arthur Huntington Allen, Pastor of Woodside Presbyterian Church, Troy, New York, was a great shock to both families and their friends. The editor of this magazine has good reason to sympathize with the members of both families in their affliction, for they have been courteous, kind and constant friends to this work for the last ten years. The hearts of all who know Dr. Crosby and Mr. Allen are filled with grief at the death of this young daughter and wife, who had been married only two years, and was admirably fitted to discharge the duties of her position.

Roman Catholic Immigration.

The Italian immigration to the United States last year was 58,436. It exceeded the immigration from Ireland by 7,350. The Roman Catholic leaders are preparing to make use of this new element of our population. The New York *Tribune*, February 3, 1891, announced that, "So large is the immigration of Italians that the Papal authorities at Rome have decided to assign at least one Italian priest to each of the Catholic churches in this city." The lynching of Italians in New Orleans last month should make Americans think how they have neglected to evangelize these people.

"HEAR THE OTHER SIDE"

Father Connellan's romantic experience in withdrawing from the Church of Rome and his remarkable conversion have been published in a pamphlet with the above title. It can be sent from this office for 25 cents.

IRISHMEN AND ST. PATRICK.

BY REV. THOMAS CONNELLAN, THE CONVERTED IRISH PRIEST.

[From the "Christian Irishman," March 1891]

AT the conclusion of St. Patrick's "Confession" in the Book of Armagh we find the following:

"Thus far the volume which Patrick wrote with his own hand. On the 17th of March Patrick was translated to heaven."

These words, superadded by the scribe, no doubt give correctly the traditional date of St. Patrick's death. The 17th of March, therefore, is a day memorable in Irish annals, for it witnessed the translation to heaven of a devoted servant of God, who was the instrument by which tidings of great joy were conveyed to the people of this land. The mass of rubbish compiled in the Middle Ages in reference to St. Patrick and his Irish mission transcends even that which has Arthur and his Round Table for its subject.

Let us take, for example, the "Life of St. Patrick," written by Jocelin, a monk of the twelfth century. The simplest incident is surrounded with a halo of miraculous light. We are told that St. Patrick was baptized by a blind priest, who had hitherto been ignorant even of his letters. The water was obtained by causing the infant Patrick to make the sign of a cross over the earth, out of which issued a clear spring, which cured the priest of his blindness and enabled him to read the baptismal service "without knowing until then his letters."

On one occasion when his horses were lost "St. Patrick raised up his hand, his five fingers illuminated the whole plain as if they were five lamps, and the horses were found at once."

When a tooth fell out of St. Patrick's mouth it shone in the ford like the sun. Nay, a goat, by the Saint's intervention, bled out of the stomachs of the men who had eaten it up.

Turning from such ridiculous trash and coming to the universally admitted authentic record of St. Patrick's call to the apostleship and of his labors and life, we find that our Saint was saved and sanctified by God in the way described in Scripture. Nay, it is impossible to study the "Confession" without being struck by the marvelous similarity between the experiences of our Apostle and those of Elijah, the great prophet.

Elijah was a native of Gilead, east of Jordan, an obscure land of rugged hills and shaggy forests. In preparation for his mighty work God sent him into retirement—"Get thee hence, hide thyself by the brook of Cherith." The man who is to be exalted before his fellows must be very humble before God; he must learn in the school of the hidden life. He must see every earthly tie severed, all his worldly hopes dashed, so that he may lean on God alone. Elijah learned this lesson beside the dried brooks, waiting for the ravens to bear him his daily food. Then, when the world had forgotten Elijah, God led him out to struggle and triumph in public view on the heights of Carmel.

Now let us turn to the simple but touching account which St. Patrick gives us of his experiences. He was born of Christian parents, his father being "Calpurnius, a deacon, son of Potitus, a priest." Hence he was early

instructed in the essential truth of Christianity, but he was not yet a child of God :

"I was nearly sixteen years of age. I did not know the true God ; and I was taken to Ireland in captivity with many thousand men in accordance with our deserts, because we departed from God and kept not His precepts. . . . And there the Lord opened to me the sense of my unbelief, that, though late, I might remember my sins and that I might return with my whole heart to the Lord my God. . . . Know this most certainly, that before I was humbled I was like a stone lying in deep mud ; and He who is mighty came, and in His own mercy raised me, and lifted me up, and placed me on the top of the wall."

Patrick, like Elijah, must empty himself before God's grace could enter in. In the captive train following a Pagan chieftain, his back turned upon his boyhood's home and all he held dearest upon earth, the future Apostle of Ireland learned the lesson that without God there can be no strength, no hope, no real life. During six years on the bare Antrim hills Patrick had ample time and opportunity to learn his lesson. He seems to have become at once reconciled to his fate and obedient to God's wish :—

"But after I had come to Ireland I daily used to feed cattle, and I prayed frequently during the day ; and the love of God and the fear of Him increased more and more, and faith became stronger and the spirit was stirred ; so that in one day I said about a hundred prayers, and in the night nearly the same ; so that I used even to remain in the woods and on the mountain ; before daylight I used to rise to

pray through snow, through frost, through rain, and felt no harm ; nor was there any slothfulness in me as I now perceive, because the spirit was then fervent within me."

The early Christian training of Patrick was now asserting itself in the school of suffering. The future Apostle resigned himself unreservedly to God's guidance. After six years the Divine command came—"Behold thy ship is ready. And it was not near, but perhaps 200 miles away, and I never had been there, nor was I acquainted with any of the men there.' Yet the youthful Patrick set out in obedience to the call, found the ship and escaped from Ireland.

Patrick was not long at home "in the Britains" when his heart, overflowing with God's love, began to yearn for the poor people he had left steeped in idolatry. Again the "still, small voice" bade him return to preach Christ crucified to his late captors, and at once our Saint obeyed. And now began his triumphs on the heights of Carmel in sight of men and angels. He had humbled himself to the dust and God had exalted him to the skies :—

"For I am greatly a debtor to God who has bestowed on me such grace, that many people through me should be born again to God, and that everywhere clergy should be ordained for a people newly coming to the faith whom the Lord took from the ends of the earth, as He had promised of old by His prophets."

Down to the last, even when God had marvelously blessed his efforts, St. Patrick continued humble and waited prayerfully upon God :—

"I pray God that He may grant me perseverance and count me worthy to

render myself a faithful witness to Him, even to my departure. And if I have ever imitated anything good on account of my God whom I love, I pray Him to grant me that with these proselytes and captives I may pour out my blood for His name's sake, even though I myself may be deprived of burial, and my corpse be torn limb from limb by dogs, or wild beasts, or that the fowls of heaven should devour it. I believe most certainly that if this should happen to me, I shall gain both soul and body. Because, without any doubt, we shall rise in that day in the brightness of the sun, that is in the glory of Jesus Christ our Redeemer, as sons of the living God, and join heirs with Christ."

Such was the beautiful earthly life terminated on the 17th of March, fourteen centuries ago; a life of suffering, self-denial, and obedience to God's word; a life of humility and poverty also, for he says in his "Confession;"

"But, perhaps, since I have baptized so many thousands, I might have expected half a screpall* from some of them? Tell it to me and I will restore it to you."

Good reason has Ireland to be proud of her Apostle; for he found her low in the dust, groveling in pagan superstition, and he soon made her the light of the Western world. The bright light of Christ's Gospel, which startled the Court in royal Tara, soon shone into every corner of Erin. Columba carried it to the sea-girt rocks of Iona. Aidan bore the torch thence to Lindisfarne, where it illumined the kingdom of Northumber-

land. Nay, Columbanus transferred it over sea, bathing Burgundy and North Italy in the light of Christ's precious Gospel. "Who are these that fly as a cloud, and as the doves to their windows?" asked Isaiah. Who but the early Irish missionaries, clad in their white cuculla, bearing the glad tidings into every land. As a white cloud, or as ships of Tarshish with white sails spread before the breeze, they swarmed over Europe driving the darkness of paganism before them, and pointing men's minds and hearts to a higher and nobler life. And thus they labored until the raven of the Danes appeared on the scene, and the torch of Ireland's missionary life was quenched in the blood of the children.

Now, how did it happen that the Irish Church from St. Patrick's time down to the Danish invasion flourished so wonderfully, that this period is the only real bright spot in that country's history? The reason is not far to seek. The Church, as founded by St. Patrick was a Home Rule Church. The Apostle went to Ireland commissioned by the Holy Ghost, and by no other. Palladius, his predecessor, was commissioned by Pope Celestine, and his mission was cursed with sterility. The Church founded by St. Patrick was a National institution, whose revenues were not carried over sea to pamper a horde of foreigners. It was manned by Irishmen; its ministers were not puppets subservient to the nod of a stranger who understood nothing of Ireland, her wants or her aspirations. Accordingly the Church founded by St. Patrick bloomed like a rose, established seats of learning, sent missionaries into every known land,

* The screpall was an aic Celtic coin of value about threepence.

and shone as the bright luminary of Western Europe. Let Irishmen lay the lesson to heart. It is plainly written on the page of history, and its moral is evident.

What a model of every virtue was this apostolic man, whom Ireland rightly calls her Apostle. How humble! His cathedral church was a poor barn at Saul. He did not set about fleecing the flock to erect a palatial residence for himself, or a gorgeous cathedral to pander to his vanity. Then how disinterested! We saw how he challenges any man to say he even accepted "half a screpall"—three halfpence—from even one of the many thousands whom he had baptised. There is a moral here, too, and the most ignorant may see its point. St. Patrick received gifts from many of his wealthy admirers, and accepted them for the service of religion. But he was very far from putting a price upon the sacraments, and haggling over a penny more or a penny less, like a miser over a bargain. How zealous for the sanctity of the Lord's Day! We read that it was his invariable habit, wherever he found himself on Saturday evening, there to remain reading the Bible and expounding it to his hearers until the following Monday. Then in O'Curry's "Manners and Customs of the Ancient Irish," we find the following canon of the early Irish Church in reference to the Sabbath:

"No out or indoor labor; and even sweeping or cleaning up the house; no combing, no shaving, no clipping the hair or beard, no washing the face or hands, no sewing, no churning, no riding on horseback, no fishing, no sailing nor rowing, no journeying of

travellers; but wherever a man happened to be on Saturday night, there was he to remain till Monday morning."

Oh! If Irishmen would but sit at the feet of St. Patrick and learn wisdom from his lips, that poor distracted country might once more occupy her old place among the nations, and realize the picture of one of her gifted sons when he wrote:

"A plenteous place is Ireland for hospitable cheer,
Where the wholesome fruit is bursting from the yellow barley ear;
There is honey in the trees where here misty vales expand,
And her forest paths in summer are by falling waters fanned;
There is dew at high noontide there, and springs in the yellow sand,
On the fair hills of old Ireland."

Irish Catholics Rule New York.

At the dinner of the Friendly Sons of St. Patrick at Delmonico's March 17, the Rev. John R. Paxton, pastor of the Forty second Street Presbyterian Church, and who is sometimes referred to as Jay Gould's pastor, was called upon to respond for "The Day We Celebrate." The *New York Tribune*, March 18, says: "Dr. Paxton made a remarkable speech. He said that every institution existing in the world was the shadow of a great man. Mahometanism was the shadow of Mahomet; Wesleyanism was the shadow of Wesley; Quakerism was the shadow of a Fox, and Catholicism was the shadow of Ignatius Loyola.

"At this there were loud hisses, and Mr. Paxton corrected himself by saying that Jesuitism was the shadow of Loyola. As a portion of the audience was still lively in its disagreement with

Paxton's remarks the chairman had to interfere in behalf of order and a fair hearing. Mr. Paxton offered to sit down, but there was no further interruption."

The New York *Herald* report says: "Dr. Paxton continued to tread on the toes of the Catholics present, and three young men at the press table, who were not reporters, hissed him. When the hisses had been twice repeated Chairman McClure informed the young men that if they repeated the offence they would be ejected. This remark was loudly applauded, and Dr. Paxton so modified his remarks afterward complimenting a priest for his bravery at the battle of Gettysburg, that he was vociferously applauded.

"Following Dr. Paxton, Mr. Chauncey M. Depew said: If anyone doubted that Dr. Paxton was an Irishman, after listening to his speech he would have no doubts on that subject. Dr. Paxton displayed a genius for discovering corns and then treading on them.

"Continuing Mr. Depew said that there was no subject relating to things in this world that Americans hear so much about as Ireland. One billion and a half was the population of the world, of which Ireland had 4,000,000 people, yet the New York newspapers devoted more space to the Irish each year than to the billion and a fraction.

"In New York we had Irish home rule, an Irish Mayor, Irish Judges and Irish policemen. The result was that the average New Yorker took an English steamer and went abroad to escape from the Irish. The first land he saw was Ireland and the last that met his eyes on his way home was Ireland.

"Then the New Yorker had to make

the best of it.

"What is the matter with Ireland?" he went on. Brother Paxton says she is on top. So she is in New York. The Irish don't govern Ireland, but they govern nearly every other country in the world."

—♦—
General Sherman's Religion.

The Chicago *America* says: "General Sherman died as he lived, a Protestant, and there is in existence a letter written to a friend by General Sherman when he was feeling most bitterly his disappointment over his son's entering the priesthood, in which he says that it was a serious question in his mind whether it was not his duty to warn the American public against permitting the intrigues of Roman Catholic priests in their families, he having experienced the evil effects of such intrigues. It is to be hoped that the Roman Catholic Church will not persist in its claim that General Sherman was a Catholic, or the result may be the exposure of how it rewarded his toleration by using his family to advance its selfish interests in every department of official life in Washington and elsewhere throughout the country. The Church had better let the dead hero's words, 'I am not a Catholic,' settle the matter."

Notwithstanding General Sherman's denial the Roman Catholic press insist that he was a Roman Catholic. A reporter of the Boston *Pilot* called upon P. T. Sherman, a son of the General, and said: "He informed me that his father was baptized a Catholic at the age of nine years in the home of Thomas Ewing." The truth is that General Sherman was a converted Catholic like Mr. Blaine.

THE PRIESTHOOD OF CHRIST.

BY REV. GEORGE C. NEEDHAM.

BETWEEN the two Advents of our Lord, the first Advent when He came in humiliation, and His second Advent when He shall come in His exaltation, lies an interval of at least nineteen centuries. During that period of time the Church is on the earth without the personal presence of her Lord. She has, however, the Holy Spirit, who is Christ's vicar, to abide with her and to befriend her to the end of the Age. And that the blessed Spirit is active in His manifold ministry, guiding, strengthening and stimulating the Church as Christ's witness and representative till He shall come again. Thus is the Church provided for in her earthly circumstances by the gift of the Spirit.

But we may inquire, how is Jesus himself engaged on our behalf since the hour of His ascension to the Father? Thus are we exhorted in the Epistle to the Hebrews, "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus" (Heb. 3:1).

You who have read the Pentateuch with careful observation will have noticed how frequently a system of doubles is employed in the types of our Lord. For instance, on the great day of atonement there were two goats: one goat could not shadow forth the great scheme of redemption, which includes both the death and the resurrection of the Lord Jesus Christ. No one animal could set forth this double aspect of Gospel truth. We find also, in connection with the leper, two birds, one slain and the other dipped

in its blood and let fly into the open fields, setting forth, I believe, the two-fold feature of the Gospel, that Christ who died for us has also passed for us into the heavens with His own blood.

And so when we come to representative men there are two, Moses and Aaron, the apostle and the high priest. The apostle was one sent from God to man, commissioned to declare the truth of God to men, representing God to men. The priest was one who went from men to God to communicate with God on their behalf and to represent men in the presence of God. And, therefore, these two men typify the double feature of the work of our Lord Jesus Christ. Moses was the apostle sent forth from God charged with a royal commission. He was the prophet constantly disclosing the mind of God to Israel. Aaron, the priest, was the one who interceded with God on behalf of the people.

Our Lord Jesus is both apostle (or prophet) and priest. The Shiloh or sent one came forth from God. He came forth from the Father into the world. He came to represent God to men; and, having fulfilled perfectly the apostolic office, He entered upon His priestly ministry within the veil to transact business with God on behalf of men. As our great High Priest He is now the subject of our consideration as well as the supreme object of adoration, faith and hope.

In Heb. 4:14, we read: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." One of the characteristics

of Christianity is its absoluteness ; it is positive, definite ; it is never vague nor uncertain. "We have a great High Priest ! " This characteristic feature of certainty pervades all Gospel doctrine. We know, and we have ; we know, and we possess. There are persons who deem it presumption on the part of any one to claim spiritual knowledge or acquaintance with spiritual things. According to their philosophy it is the very acme of intellectual culture *not to know*. But if they confess their own lamentable ignorance of spiritual truth, they have no right to assume that others are alike ignorant. A blind man who denies the existence of sun light is foolishly impertinent in assuming that all others are blind like himself. We would never trouble ourselves with these agnostics, "proud boasters," were it not that they constantly insist that others are as blind as themselves, and as uncertain as themselves regarding matters pertaining to salvation. The Christian believer ought to be perfectly assured of eternal life, of his home in heaven, of his great High Priest. This is our boast in the Lord : "We know that we have eternal life ;" "we have a great High Priest : " His name is Jesus, Son of God. We know He is in the heavens, within the veil, making intercession for us. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

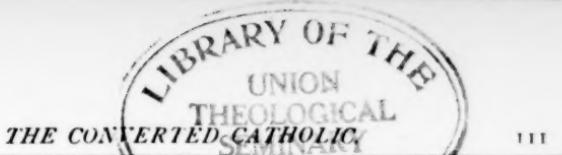
We may now consider —

THE NEED OF A PRIEST.

1. Nearly all human religions acknowledge the necessity of priesthood. It is a very singular fact that when the white man enters for the first time the haunts of the pagan he finds priesthood

there, as if man, in his most barbarous state, was ever conscious of his unfitness in himself to approach Deity. Fallen, sinning man, must know that there is a great gulf fixed between himself and the Divine Being whom he seeks to worship. And because of this innate consciousness of guilt in the human heart, ritualism, whether Papal or Anglican, takes advantage of it and supplies us with a counterfeit priesthood. You remember how Job, realizing his own personal sinfulness, cried out, "Neither is there any daysman betwixt us that might lay his hand upon us both" (Job 9 : 33). There is a great distance between the holy God and sinful man. The sinner cries out for an arbitrator, an umpire, to lay hands upon both and so effect a reconciliation. The Apostle Paul responds to such a cry in his first Epistle to Timothy, second chapter and fifth verse : "For there is one God and one Mediator between God and men, the man Christ Jesus." He who is God, our Saviour, is also the man Christ Jesus, qualified as Daysman, to lay hands on both. Jesus is the Arbitrator, placing one hand upon the throne of the Eternal, and the other upon the guilty sinner, thus bringing both together into reconciliation and union. Let us thank God, beloved fellow believers, that we have a great High Priest.

As all religions acknowledge the necessity of priesthood, the Christian religion likewise acknowledges its necessity, and, in fact, if there be no priest can there be no assurance, no pardon, no reconciliation with God. The title "Priest" means "Sacrificer." It implies the offering of a victim to God and certain results flowing therefrom.



The word is very often abused and misapplied. Those who cry out against the sacrificial priesthood of Jesus Christ, who denounce the idea of sacrifice as being altogether repugnant to our refined senses, use Bible terms and steal from the phraseology of Scripture many of its glowing terms. Men of intellectual thought, forsooth! are "priests of nature." What a misnomer! The term implies sacrifice, and if no sacrifice, no priest.

The priest must present sacrifice. If Jesus Christ assumes the office of Priest, He must present an *acceptable* offering. "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this Man have somewhat also to offer" (Hebrews 8: 3). What is that offering? "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God" (Hebrews 9: 13, 14). Here is something which never before took place in the history of the world—the Priest offering Himself as a sacrifice unto God. This Man, who must have somewhat to offer, offered Himself without spot to God, that, through that offering, our consciences might be purged from dead works to serve the living God. Now, no human priest presenting a sacrifice for sin has any assurance that his offering is accepted, but not so our Priest. If it was not an acceptable offering, He would remain in Joseph's tomb; but "the Lord is risen indeed, and has appeared unto Simon."

Yea, He has gone up on high, and is now in the divine presence, on our behalf.

We know that it is not only an acceptable offering, but a *sufficient* sin-offering for us. There needs no more offering for sin. Away, then, with your elevation of the host! Away with any other pretended sacrifice to make reconciliation with God, or atone for human sin. It is preposterous and blasphemous. This Man purged away sin by the sacrifice of Himself, so that it is all sufficient and available to us. The guilty sinner, by faith, appropriates the sacrifice of Jesus Christ to himself, and can say, "He loved me, and gave Himself for me." We further consider—

WAS OUR LORD PERSONALLY QUALIFIED TO ASSUME THE OFFICE OF PRIEST?

II. There were certain qualifications demanded under the ceremonial law. Every man of the seed of Aaron could not enter the office. You will find that there were certain requirements, as, for instance, that the priest must be physically perfect. If any man had a broken hand, or broken nose, or broken foot, or if there was any distortion or any blemish in his body, though qualified by birth for the priesthood, these physical infirmities disqualified him, and he could not offer sacrifice. We read of the Lord Jesus Christ in the 7th chapter of the Hebrews and 26th verse, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Not a blemish on Him, no distortion or disqualification. He was morally fitted, in His own personal life, to enter the priestly office.

Then, again, the priest must

perfectly human, "For every high priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. 5: 1). An angel could not be a priest. There is nothing in common between angel nature and human nature. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death, He might destroy him that had the power of death, that is, the devil" (Heb. 2: 14). He was born of a woman and became perfectly human, and in His human life He qualified as priest.

Furthermore, the priest must be a man of compassion. A stoic would not do. A man lacking the ordinary feelings of humanity, who could not sympathize with those in sorrow, would be set aside as morally disqualified. We find that in all things it behooved our Lord to be made like unto His brethren. He is a merciful and faithful high priest in things pertaining to God. He is touched with the feeling of our infirmities. His compassions never fail. He is a sympathizing priest, boundless in pity, infinite in tenderness.

No priest could elect himself to the office. Israel's high priest received a distinct call from God: he did not enter the office as having a claim to it. So we read, "And no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. 5: 4). And of Jesus: "Called of God an high priest, after the order of Melchizedek" (5, 10). He has therefore right and title to enter the priesthood, and there He stands to-day with unquestioned right, and ready to answer

every challenge. He still can say, "The prince of this world cometh, and has nothing in me" (John 14: 30). We observe, then, that the anointed Lord Jesus Christ is qualified in every way to be our priest. He answered all the demands of the law, receiving all honor from the Father. "Seeing, then, that we have a great High Priest that has passed into the heavens, Jesus, the Son of God, let us hold fast our profession."

[TO BE CONCLUDED NEXT MONTH.]

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THE RISE OF THE PAPACY.

BY REV. R. T. WYLIE, NEWARK, N. J.

THE Papacy being a corrupt religion, we must go back even to the time of Moses for prophecies of the great corruption of the Church. There we find that image worship is the true cause of religious corruption. This is to be punished with five seven fold chastisements before the Church becomes glorious. The prophecy is found in the twenty-sixth chapter of Leviticus. We only have space at this time to recount the names of these periods of chastisement for idolatry.

The first seven fold chastisement of the Church was the seven servitude of Israel to the nations of Canaan, between the death of Joshua and the death of Solomon, b. c. 975.

The second chastisement was the seven invasions of Israel by the Syrian armies, ending b. c. 770. The third period of chastisement was the seven invasions of Israel ending in the captivity of the ten tribes by the Assyrians.

The fourth period began b. c. 606, and ended 536 b. c., and was the seven wars of Babylon, even the captivity of Judah for seventy years. The fifth period began with the complete dominance of the Persian empire and continues seven times, or 2,520 prophetic years; that is, 2,484 Julian years, a less number of years. Julian covers the period because a Julian year is five and a quarter days longer than a prophetic year. In this period there are seven great chastisements of God's Church for idolatry. The first is under the Persian empire, the second is under the Grecian em-

pire, the third is under Pagan Rome, the fourth is under Prelatic Rome, the fifth is under Papal Rome during the time of the Saracens, and the sixth is under Papal Rome enduring the terror of the Turks, and the seventh is under the Papacy as contending with the Reformation. The seven fold affliction of the Church of God for idolatry was foretold by Moses nearly fifteen hundred years before Christ. But five hundred years before Christ Daniel was shown many things concerning the future. He was given a view of every important event between his time and the advent of Christ, and then some great event here and there after Christ. For John was to have a revelation of the important events from his time until the end of the world. But these three agree especially concerning the rise of the Papacy in the following things: Moses only had revealed to him the number and the duration of the last seven-fold period of afflictions. To Daniel there was given a great net work of dates, and among them the date of the rise of the Papacy, while John was given exact later events. Daniel from the great image perceived that the head of gold was the Empire of Babylon, and that the silver breast foretold the second empire from his time, and that the brass bowels betokened the third, and that the fourth empire was symbolized by the iron legs, with ten toes part of iron and part of clay, and that the small stone that was cut out of the mountain without bands was the dominion of the saints in the millennium.

The overthrow of the Babylonian Empire was shown to Daniel by the vision of the great Tree. The stump was fettered by the brass and the iron empires, and was thus enslaved seven times, or 2,484 Julian years. Being the same period that the Church is under the same empires. But Moses was not told when that long period of afflictions would begin, and so did not know when it would end. Nor was Daniel yet shown. He afterwards saw the vision of the four beasts. The lion represented Babylon, the bear symbolized Persia, the leopard Greece, and the great beast with ten horns symbolized Rome, while the little horn, which rooted up three of the ten horns, was the symbol of the desolator—that is, the Papacy. Then he was shown that this last form of the fourth empire should continue 1,242 Julian years. After this vision Daniel had another in which (as God told him) Persia was symbolized by the ram and Greece by the goat, that the great horn was the first Emperor of Greece, and that he should die and that after him the empire should be divided into four parts. This was effected in the year 312 B. C.

This division of the Greek Empire gave rising Rome an opportunity to conquer Greece. Hence, out of one of the four horns came a little horn, which waxed great toward the south, and toward the east, and towards the pleasant land. Now Rome was part of the western quarter of the Greecian Empire, and when the great Empire of Greece was divided the Empire of Rome began—vis. B. C. 312. She at once conquered Africa toward the south and then after a time subdued

Syria toward the east, and then struck the pleasant land—the land of Palestine, B. C. 65. From that time she degraded the priesthood, garrisoned the Temple, crucified the Messiah, destroyed Jerusalem, persecuted the Christians, and at length took the form of the Papacy. All this Daniel saw in the vision of the ram and the goat. But when he saw the ruin effected by that little horn, which came forth from one of the four, then he wished to know how long it was. Therefore, one saint said to another, how long shall these desolations by Rome continue? And it was said that it would be 2,300 days—that is, 2,267 Julian years. Daniel did not know what year this fourth empire would rise, but he afterwards was told. For he fasted and wept and prayed to know at least when the Messiah should die, and the desolation of Jerusalem begin. Hence the angel told him that from the time that the decree to rebuild the walls of Jerusalem should be given until this new foe would begin to throw them down, would be seventy weeks, or 482 Julian years. Now, though Daniel did not know when that decree should be given, we know from history and Scripture that the decree was given to Nehemiah by Artaxerxes, B. C. 445. Therefore, the walls of Jerusalem, being built in seven weeks, were finished B. C. 397, and the Messiah sixty-two weeks after began to finally confirm the covenant in A. D. 30. In the midst of the last week he died, A. D. 33, and at the end of the seventy weeks, A. D. 37, the Roman armies began to oppress the Church, and at last destroyed Jerusalem. They also carried the Jews captive, persecuted the believing Jews

and Gentile Christians were often delivered to torture. Then Prelatic Rome persecuted the Novation and the Paulician Church, and at last the Prelatic became Papal Rome—that is, the abomination of desolation was set up.

It was twenty five years before God gave Daniel any further vision, but at that time he emphasized the "first year of Darius, the Mede." The vision was in the third year of Cyrus the Persian. God there told him every important event between Cyrus and Christ, and also gave him a strong outline of events after Christ—such as, the preaching of the Apostles, the persecution of the Christians, the relief under Constantine, the spurious revival under the prelacy, the rise of the Papacy, the temporal power of the Pope, the worship of angels, the celibacy of the priesthood, and the deifying of Mary; all of which we find in the eleventh chapter of Daniel's prophecy. Also he notes the punishment of the Papacy by the Saracens and the Turks and the Reformation. He foretells the millennium and the judgment and the future glory. These great events tally with the more minute revelation afterward given to John. God gave Daniel a more complete chronology than he did John. Let us see. We have noted "the seven times" during which Church and State should be under Greece and Rome. Now let us observe the three dates in the twelfth chapter of Daniel. The prophet is first shown that the Papacy should continue, "a time and times and the dividing of a time"—which is three times and a half, or twelve hundred and sixty days. But as a day stands for a year in prophecy, we have 1,260 prophetic years.

Now it has been found that the same period for the continuance is sometimes designated 1,260 days; sometimes it is called forty two months, and sometimes is three times and a half. Therefore, a prophetic year contains only 360 days, but a Julian year contains 365 $\frac{1}{4}$ days. Hence a less number of Julian years will be equal to 1,260 prophetic years. Hence we find a time and a times and a dividing of a time is 1,242 Julian years. This is the duration of the Papacy. But Daniel was further given the date of the rise in these words: "From the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1,290 days," (Dan. 12: 2).

The Hebrew word translated "From the time," requires that the number given after it be always computed from a date given before the word. Now the date emphasized in the vision, was recorded in chap. 11: 1.—viz. "The first year of Darius the Mede," that was B. C. 558, being the year that he took Babylon the first time. Now the text states that from that time forward, past the time when the daily sacrifice was taken away—that is, the death of Christ—and past the time when the City of Jerusalem should be taken until the abomination will be fully set up, is 1,290 prophetic years, or 1,271 Julian years. Now begin 1,271 years with B. C. 558, and the time will run out at A. D. 713, for the date from the rise of the Papacy, and so it was. Now add 1,242 Julian years to 713 A. D., and we find that the end of the Papacy, should be A. D. 1955, or the same year that the Roman Empire will end, and the Jews be restored to their land and Christ.

OUR SCARLET PRINCE.

BY RAY ASTER.

CHAPTER I.

PARIS.

WITH haste in step and glance a gentleman passed along the Bois where the windmill was whirling over the grass its last evening shadows. Despite his anxiety he climbed the eminence near the cascade, and lingered watching its waters tumbling over rocks, and foaming into their basin, with music in their fall. Reluctantly leaving such beauty, he walked rapidly toward Paris, fearing that darkness would overtake him in solitudes whose deepening twilight gloom could easily hide the robber or the assassin. Guided by his instincts he kept the ascending avenues, and when night's shadow had come down on the Bois, he found that before him, the lights glancing through the trees were from the lamps about the Porte Maillot which he reached with evident relief. He then hurried along the Grand avenue, passed the Arc de Triomphe, descended the Elysee, and turning into the Rue Galilee, entered a house on the right side of the street. Having climbed the stairs to the third story, he paused a moment listening at the door of the front room, and entered with a light step, and a face and voice of assumed cheerfulness.

"Emilie!" he cried, "forgive me! my Bohemianism betrayed me. I went farther than I intended, thinking only of myself, and forgetting you."

"Oh, Paul," she answered, "I was beginning to feel anxious; don't let night overtake you again in your evening wanderings about Paris. What has kept you?"

"I took the little arrowy steamer below the Trocadero, and darted down the Seine to Meudon. From the terrace I saw one half of Paris in sun, and the other half in cloud, while a rainbow rested its arch on the tops of the houses, painted with its quivering colors. Heaven and earth seemed united in that glory."

"Oh, Paul, at your side, how I should have thrilled with such a brilliant spectacle!"

"Without you, only a part of myself seemed enraptured with the scene. Then I steamed over to Saint Cloud, and was enticed beyond the palace ruins, and the royal pools among the majestic trees, and resolved to ascend the hill. Do you know what I saw as I climbed, Emilie?"

"Something beautiful, Paul, recalling the magnificent past of French kings."

"Up the road, Emilie, behind the palace, I noticed, in the dust of the road, innumerable marks by the nails in the shoes of peasants. Not even the ruins of Saint Cloud were so suggestive of the social and political revolution in France."

"Wonderful, Paul! Hobnailed peasants instead of Dianas of the chase and the perfumed and jewelled companions of kings! We have seen the blue blouse and wooden clogs in libraries, museums and galleries once sacred to aristocrats. France has indeed begun another era."

"When I reached the top of the hill, Emilie, I saw a gate in the wall that excited my Bohemian curiosity, and I went through it."

"And where did it lead you, Paul ?

"Into a paradise ! I entered the Rue Gambetta of Ville D'Avray. Just here the grand orator died. Beyond, is a spot still more lovely. Across toward Sevres what a view ! Nowhere about Paris have I seen such beauty. Oh, that you could wander with me, Emilie ! I feel guilty in this selfish solitary enjoyment. How I long for you to get well and share my pleasure !"

"That may never be, Paul ! But I am happy in hearing from your lips what your eyes have seen. It refreshes me in my confinement so that your joy becomes mine."

"I returned, Emilie, through my gate and by Saint Cloud, and took the boat for Surrenne to pass through the Bois where night was too fast for me. Just as I left the Elysee a last surprise."

"Tell me, Paul."

"In the gas-light I saw the old Carmelite monk, we met once on the Pincian step in Rome. Do you remember him, Emilie ?"

"His image, Paul, will haunt me to the grave. The leer, the whine, the stoop, the shuffle can never be forgotten. That monk's face and gait and dress were photographed ineffaceably on my brain."

"He's in Paris ! 'Twas he first excited my recoil from the Papacy," said Paul Errington.

"And brought you back to your faith and your wife," added Emilie Errington with a sob and thrill of grateful joy.

"Do you know the privilege of the Carmelite order ?" asked Errington.

"Tell me, Paul !"

"I will," answered Paul Errington. "John XXII. issued a Bull

called 'Sabbatine.' To all wearing a scapular this promised that on the first Sunday after death the Virgin would descend and deliver them from purgatory. Alexander V., Clement VII., Pius V., and Gregory XIV. confirmed the 'Sabbatine' and Gregory XVI. approved a book extolling its miraculous privilege. The Pinician Carmelite had six Popes who placed their infallible seal on the scapular he now wears in Paris. He has good reason to trust its virtue."

"But surely there can be no such superstition in our own America !" exclaimed Emilie Errington.

"Our Republic has not escaped its shadow. A former archbishop of New York endorsed the scapular. Under his patronage it has been largely manufactured, and I believe the sale has been enormous and lucrative. Roman priests tell our citizens that a shoulder-cloth prelatically blessed, protects from the bullets of battle, preserves from disease and accident, shields from a thousand perils and saves from the fire of purgatory. In this nineteenth century such tales in America !"

"And her Prince Cardinal !" exclaimed Emilie Errington. "I suppose his vivid pages glow with images depicting the virtues of this Carmelite shoulder-cloth. Such Papal potency must stir his plastic eloquence."

"His Eminence now writes not for Ireland, but for America," answered Paul Errington. "Our Cardinal will steer wide of the scapular. He'd as soon think of sugar-coating St. Patrick's snakes."

"Now, Paul, I have a surprise," said Emilie Errington. "This book came by express and I opened the box. What a splendid volume ! I'm

burning with curiosity to know what it is."

"All ages, Emilie, have illustrated this book. Never have the Gospels been published with such a wealth and brilliancy of explanation and adornment. This translation of Lasserre was becoming the family Bible of France. Then fell the Papal thunderbolt."

"You are too fast for me, Paul. I follow you in the dark. Do not take for granted I know anything about the subject. Alas, in my sick-chamber I fall behind the times. You must be to me magazine and newspapers—daily, weekly, monthly and quarterly."

"Happy periodicals with such a reader, Emilie!" said Errington with a smile on his face, a tear in his eye and a kiss on his lip. "Henri Lasserre was a Colonel in the French army and a devoted Catholic."

"Oh, I remember him now," exclaimed Mrs. Errington. "He it was who claimed cure from the Virgin at Lourdes, and by his sparkling book gave that place its wealth and fame. Pio Nono endorsed with enthusiasm the volume of Lasserre."

"Our brilliant author afterwards translated the Gospels," answered Errington. "In his preface, Lasserre condemned the Catholic Church for replacing Scripture by works which he graphically described as 'petty devotions and sugary effusions.' His genius guided him to the words which express the literature of monks and nuns in all ages. Instead of these superstitious writings, our gifted Frenchman in his bold and striking preface demanded that the faithful be led to the great fountain of living

water that flows from the inspired book. His eloquence reaches the sublime where he insists that 'The earth be put face to face with Jesus Christ.' Through Cardinal Jacobini Leo XIII. wrote an introduction."

"Here it is!" cried Emilie Errington, who had been turning the leaves as her husband spoke, "Our present infallible Pope commands both the preface and the translation of Lasserre. His words are glowing and unqualified. I will read what Cardinal Jacobini says in the name of his Papal Master. His Holiness, 'charges me to make known his earnest desire that the object which you pursue, and which you indicate in the preface of your book may be fully attained.' Leo admits that the Catholic Church has substituted 'petty devotions,' and 'sugary effusions' for inspired Gospels, and that 'the Catholic Church should restore to the faithful the Holy Scripture, and for the world, instead of saintly celibates, makes Jesus Christ the Divine Example.'

"All that is said and implied from the Holy Father," resumed Paul Errington, "but you have not yet heard the whole. The Archbishop of Paris placed his imprimatur on Lasserre's book. It was also approved by Parocchi, Cardinal Vicar to his Holiness, and by many other illustrious prelates. Under such splendid patronage the sale was rapid, extensive and profitable. This volume in your hand belongs to the magnificent twenty-fifth edition. France received the work with a boundless Gallic enthusiasm."

"Glorious!" cried Emilie Errington. "Does millennium dawn? Calvin and Coligny will thrill paradise with joy for their country."

"Alas!" said Paul Errington, "a cloud soon sent gloom over this bright morning. France was learning too much. Her people found that Pope Peter had a wife; that apostles married; that Bible bishops were not monks, but husbands and fathers; that in the Gospels Mary was never adored, and other saints never invoked; that there was no mass, and no absolution by man; and neither priest, nor Pope, nor purgatory. The keen French could not but contrast the beauty of Scripture with the silliness of legend, and the simplicity of Jesus with the pageantry of Pontiff. Bible was overturning Pope. France was believing in her Savior. Millenium seemed bursting over earth. But the predicted hour of triumph had not come."

"Oh, Paul, do not tell me this work was arrested," exclaimed Emilie Errington with a glow and flush of overpowering excitement. "I cannot believe it; Pope Leo would never dare revoke the privilege to France of reading the Gospels of Jesus."

"Rome scented peril to her sway," answered Errington. "She dreads the Bible now as she feared it when Cardinal Caraffa for the Spanish Inquisition suggested the Papal Inquisition, and afterwards, as Paul IV. by chain and sword and fire, sought to banish from the heart and home of man the inspired word of God. Leo called a conclave. Pope and Cardinals revoked themselves and reversed their procedure. They placed Lasserre on the Index."

"Incredible, Paul!" burst forth Emilie Errington. "Pope Leo contradict his own letter! Infallibility condemn itself! Rome withdraw from France the Gospel she granted! How

embarrassing to our American Cardinal! When he presses his people to read the Bible his words will seem mockery. His Baltimore Eminence may wheel about like his master Leo. Liberty from Pope or Cardinal to read the Bible! No! America claims for all men the right in *themselves*."

"Here the holy father differs from you," answered Paul Errington. "In my hand is the proof. An old friend in the Vatican sent me this decree of the conclave copied from the original. I will read it.

"The following works to be put on the Index, of forbidden books. The Holy Evangelists, new translation, by Henry Lasserre, Paris, 1887. And so let no one of whatever rank or condition dare in any place, or in any tongue, either to publish in future, or if published, to read or retain the fore-mentioned condemned and proscribed works, but let them be held bound to deliver them to the ordinaries of the place, or to the Inquisition of heretical iniquity, under the penalties proclaimed in the Index of forbidden books. These having been referred to our most holy lord, Pope Leo XIII. from the secret councils of the Sacred Congregation approved the decree and ordered it to be issued. Granted at Rome on Dec. 20, 1887."

"Holy Evangelists on the Papal Index!" cried Mrs Errington. "The Gospel of Christ proscribed by the Pope of Rome! Bishops receivers of Lasserre's translation as policemen of stolen goods! France may submit. America never will. She believes in the sovereign right of each citizen to the Book of God. Set the facts before our people, Paul! Let them choose between Pope and Bible!"

Make the issue for the great Republic! You can do no nobler work."

"We are preparing," said Paul Errington. "Judge Leverett and General Preston have been watching this issue at Rome. They too have studied the works of our SCARLET PRINCE which I have also read. When they arrive we are to examine his Baltimore Eminence together."

"I rejoice!" exclaimed Emilie Errington with all the enthusiasm of the days when health painted her cheek and sparkled in her eye. "What pleasure I shall have in your discussion! Mary Preston comes with the Judge and General. You will bring light to my sick-chamber. Our conversations in Paris will be interesting as those in Rome."

"Lasserre's condemnation by Leo," answered Paul Errington, "will thus bring good to America. Our SCARLET PRINCE needs attention. We must pierce his dazzling robe, and find what is in his heart. His books will reveal our Cardinal to our people."

[TO BE CONTINUED.]

FIFTY YEARS.

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THE EXPOSURE OF THE CORRUPT practices of Tammany Hall officials, all of them Roman Catholics, gives renewed interest to Rev. Joseph Hartwell's admirable pamphlet, "Romanism and Politics; Tammany Hall the Stronghold of Rome." Price 10 cents; 14 copies \$1.00. Address this office.

"A Solitary Way."

Prov. 14: 10; 1 Cor. 11: 11.

There is a mystery in human hearts, And though we be encircled by a host Of those who love us well, and are beloved, To every one of us, from time to time, There comes a sense of utter loneliness. Our dearest friend is "stranger" to our joy, And cannot realize our bitterness. "There is not one who really understands, Not one to enter into all I feel;" Such is the cry of each of us in turn, We wander in a "solitary way," No matter what or where our lot may be; Each heart, mysterious even to itself, Must live its inner life in solitude.

Job 7: 17; Matt. 10: 37.

And would you know the reason why this is? It is because the Lord desires our love. In every heart He wishes to be first. He therefore keeps the secret key Himself, To open all its chambers, and to bless With perfect sympathy and holy peace, Each solitary soul which comes to Him. So when we feel this loneliness it is The voice of Jesus saying, "Come to Me;" And every time we are "not understood," It is a call to us to come again; For Christ alone can satisfy the soul, And those who walk with Him from day to day Can never have a "solitary way."

Isaiah 48: 16; Psalm 34: 22.

And when beneath some heavy cross you faint, And say, "I cannot bear this load alone," You say the truth. Christ made it purposely So heavy that you must return to Him. The bitter grief, which "no one understands," Conveys a secret message from the King, Entreating you to come to Him again. The Man of Sorrows understands it well, In all points tempted He can feel with you. You cannot come too often, or too near. The Son of God is infinite in grace. His presence satisfies the longing soul, And those who walk with Him from day to day Can never have a "solitary way."

"AIMEE'S MARRIAGE" IS ONE OF the most instructive and entertaining books that has been published this season. Price \$1.50. Address this office.

"THIS LITTLE GARDEN."

An examination of Cardinal Gibbons' book, "Our Christian Heritage."

BY REV. JOHN LEE, A. M., B. D., LOCKPORT, ILL.

[CONCLUSION.]

8. *The Cardinal's teachings concerning our System of Public School Education.*—He asserts that our system of education is "mutilated and defective," "imperfect and vicious," prophesies that it "bodes mischief to our country and endangers the stability of our government;" declares that "the little child that is familiar with the Christian Catechism" [the Roman Catholic Catechism] "has mastered the great problem of life;" bewails "the cheerless atmosphere of a school room from which the sun of religion is rigidly excluded;" commends "the healthy, religious atmosphere in those schools" where "the seeds of faith, piety and sound morality are nourished and invigorated," and assures us that "the remedy" for the "defects" which he observes "would be supplied if the denomination system" "were applied in our public schools." "The cheerless atmosphere of a school-room from which the sun of religion is rigidly excluded!" This is the Cardinal's picture of our public school. Has he forgotten the *false* and *insincere* course pursued by his Church, a course voiced in the *Catholic World* for August, 1871: "Exclude your Protestant Bible and all direct and indirect religious instruction from your public schools, and you will not render them a whit less objectionable than they are now, for we object not less to purely secular schools than we do to sectarian schools?" "The healthy religious atmosphere in those schools" where "the seeds of faith, piety and sound

morality are nourished and invigorated!" This is the Cardinal's picture of his parochial school. Has he forgotten that facts are stubborn things? Mr. Gladstone in his "*Speeches of Pope Pius IX.*" p. 24, states that in 1868, when Rome was under Papal rule, there were 236 robberies in that city, and that in 1873, when Rome was under Italian rule, only 26. The "cheerless atmosphere" actually diminished crime! What about the thieves who perpetrated the 236 robberies? They had "mastered the great problem of life;" they had breathed in a "healthy religious atmosphere;" and in their hearts the seeds of [Roman Catholic] faith, [Roman Catholic] piety, and sound [Roman Catholic] morality" had been "nourished and invigorated!" Dexter A. Hawkins, in a very carefully prepared pamphlet * shows from "the record of arrests" in New York City for the fifteen years and four months ending December 31, 1875, that *a child trained in the parochial schools of the Roman Catholic Church is more than three and a quarter times as likely to get into jail as the child trained in the free public schools.*" In the penitentiary at Joliet, Illinois, July 22, 1888, Bishop Spalding of the Roman Catholic Church confirmed *fifty* convicts, † and in the same prison on Sunday morning, June 6, 1886, Archbishop Feehan of Chicago, confirmed *one hundred and seventeen* convicts. "The list of those confirmed" by the

* *Archbishop Purcell Outdone!* p. 13, Phillips and Hunt, New York, 1880.

† The Chicago "Tribune," July 23, 1888.

Roman Catholic Archbishop, we are told, ‡ "contains some of the worst convicts in the prison." Would Cardinal Gibbons consider this a good showing for the parochial school?

The public school contest is most emphatically a battle begun and carried on by the hierarchy. The clergy command; the laity must obey. If they manifest any symptoms of rebellion they are taught that insubordination here brings damnation in the hereafter. Degradation, as in Dr. McGlynn's case, awaits the priest who is a friend to the public school, and we have not to go out of the State of Illinois to find an illustration that promotion awaits the priest who is an enemy to the public schools. Four years ago, Father M. F. Burke of Joliet, denounced Alderman P. C. Haley of that city for sending his children to the public school.* Father Burke is a bishop to day. An effect may in some cases precede a cause. If Michael Burke wheels a wheelbarrow, the effect precedes a cause. If Father M. F. Burke for his faithfulness to the Pope in denouncing our public school is afterward made a bishop, the effect succeeds the cause. In May, 1888, the statement was floating around in the papers that Father Samuel Spaulding of Westchester, Pennsylvania, publicly announced from the altar, that Mr. William S. Bowen and Mr. Philip Maguire would hereafter be forbidden a seat in the church, and would be "refused the sacraments, living or dead," because they sent their children to the public schools in preference to the parochial

schools. I wrote Mr. Bowen, extending to him and Mr. Maguire my warmest sympathy, and asking, "Is this statement true?" I received an immediate reply, in which he said: "I appreciate your sympathy most heartily; the statement you quote is correct, so so far as it goes, only we have had a little freer discussion of the matter here, and Mr. Maguire and I stand to our original position. You omit to state one very important point. Are you a Catholic? If you are, you can appreciate our course; but if not, you cannot see nor feel the influence we have against us. Kind words come from many sources, and as long as I see my course as clearly as I do now, I stand just where I began, and will continue to act in this matter, as I think every man has the right to do his duty as he sees it, fearlessly and conscientiously too."

In reply to this brave, independent man's question, I wrote him that I was not a Roman Catholic; that I extended to him all the sympathy that could come from a soul that abhorred tyranny; that tongue and pen on my part would ever be employed to defend my fellow citizen from being robbed of liberty, civil or religious, I care not who the thief might be. Father Spaulding states that on Easter morning, 1888, "Mr. Bowen had the audacity to apply for communion," and was "publicly refused;" that "the refusal was made" on the strength of a "letter" from the Archbishop and also of a consultation he had with him "months before in reference to this matter," and that he "excommunicated" these two men on his "own authority and the authority of the Archbishop." Mr. Maguire states

‡ The Chicago "Inter Ocean," June 7, 1886.

* The Chicago "Inter Ocean," September 11, 1886.

that he took his boy from the parochial school, because, in his "judgment," it was "far inferior" to the public school; that for missing a lesson in Catechism, his son received "a severe whipping"; that he wrote the priest enquiring about the lesson and the whipping, and received "in reply a letter from his reverence, telling me to mind my own business, and that he would not tolerate interference from me;" that the priest met him one day "on the street, and in the most overbearing way threatened that he would deny the child the sacraments of the Church," and that "nineteenths of the parents sending their children to the parish schools do so rather from a sense of fear than an understanding that it is good for them to do so." Since Mr. Bowen states, "Mr. Maguire and I stand to our original position," and declares: "Every man has the right to do his duty as he sees it, fearlessly and conscientiously too;" and since Cardinal Gibbons speaks so approvingly about "the expression of the will of a free people," "free and independent citizens," and asserts that "conscience" is a "judge" who "admits no rival or associate;" that he "demands that his jurisdiction over us be absolute and supreme;" that "his decision is to us final and irrevocable;" and that "neither Pope nor bishop can dispense from it;" are we safe then in coming to the logical conclusion that the Cardinal Archbishop of Baltimore *condemns* the action of Father Spaulding and the Archbishop, both of whom act toward "free and independent citizens," as if their "jurisdiction" over them, and not that of "conscience," was "absolute and supreme?"

"*Vicious!*" That is a strong word, and that is the very word Cardinal Gibbons applies to our "system of education." Ah, there is no mistaking it, Rome hates the public school with a deadly hatred. She believes it "a grave-maker," and every time she hears the music of a public school bell, with Hamlet she cries out: "Hath this fellow no feeling of his business, that he sings at grave-making?" If she could, she would kill this "*vicious*" grave-digger before sunset. There is wrath in her voice and fire in her eye. Shall the Republic allow her to murder this brave old sexton? She has abused him terribly. She has commenced her old practice of calling names. One day when he was carrying an armful of books that told of a land where no graves are ever dug, she called him "sectarian." Then when he ceased offending her in this respect, she considered him "a godless wretch." He must forget that Whittier speaks of a "blood-besmeared idol" and a "throne of lies." He must wipe from memory's tablet the fact that the author of "Paradise Lost" declares that Romanism heeded not the cries of God's suffering saints, though

"Their moans,
The vales redoubled to the hills, and they
To heaven."

He must not pronounce the word, "Inquisition," and if he dares to spell, be it ever so slowly, the word, "i-n-d-u-l g e n-c-e-s," he must tell a lie, and say he does not know what it means. Patient though he be, at length he realizes there is a limit beyond which forbearance ceases to be a virtue. He hears the steady tramp of Rome's advancing columns, he feels

the heavy clutch of her blood-stained fingers; he thinks of Boston and Milwaukee; he awakes to action; he flings back into the teeth of the enemy the same old cry that 200 years ago rose from the walls of Londonderry, and the heavens echoed back, the cry of "*No Surrender*," the same thrilling watchword that rose from the lips of the grandsons of Londonderry's defenders, when they fought side by side with the revolted colonists to make America what she is to-day, the republic of the world. The "*vicious*" grave-digger, perfectly indifferent to all the epithets that Cardinal Gibbons can fling at him, intends to keep on singing.

"The denomination system!" This is "*the remedy*," Cardinal Gibbons declares, for the "*defects*" of our present system. "For the sake of peace," exclaims a timid citizen, "let Rome have a share of the public school funds." *Never!* To do this would be a national disgrace; stronger still, national suicide. If Washington were still alive, he would assert to-day, as he did a hundred years ago: "History and experience prove that foreign influence is one of the most baneful foes of republican government." Americans must awake from their stupor and roll back the chilling tide of "*foreign influence*." Cardinal Gibbons' words are not meaningless, nor is the language of Monsignor Capel mere bravado. The former assures us that our "*vicious system*" of education "bodes mischief to our country and endangers the stability of our government;" while the latter declares: "The time is not far away when the Roman Catholics of the Republic of the United States will refuse to pay the

school tax, and will send bullets through the breasts of government agents rather than pay it." "Bodes mischief to our country and endangers the stability of our government!" What! Is the Cardinal a prophet? Is he sounding a note of warning? Is he aware of the existence of some plot? Is he in possession of facts which warrant him in believing that the Jesuits, who "planned and promoted * a war for the upholding of American slavery, are now planning and promoting a war for the destruction of the American public school? "Will send bullets through the breasts of government agents rather than pay it!" Pay what? "The school tax." Who will do this? "The Roman Catholics of the Republic of the United States." When? "*The time is not far away.*" Amid the darkness of the gathering storm, breaks there not on our ears a prophetic outburst from some strong soul? Listen! "If we are to have another contest in the near

* Lord Robert Montagu, who for several years was on terms of very close intimacy with many distinguished Jesuits, a highly esteemed friend of Cardinal Manning, and also of the Pope himself, to whom Mr. Gladstone, in his work, entitled, "Speeches of Pope Pius IX.," applies the language "Champion of the Papal Church," returned to the Protestant Church in 1882, assigning as his reason, "the shock which I experienced at the discovery of the gross immorality of the Romish priests, and then the knowledge that the prelates of Rome taught the doctrine of rebellion, excused dishonesty and murder, fomented agitations, disregarded the sacred and binding character of oaths, and were always carrying on political intrigues." Lord Robert, in a letter which I received from him, dated London, July 7, 1887, says: "I know, from personal experience in 1863, that your great war, by which you lost thousands of brave citizens and immense capital, was planned and promoted by Jesuits. Rome cannot endure a strong Protestant power. Therefore, she tried to split your great and powerful country in half, and if she had succeeded, she would have been continually irritating the North against the South."

future of our national existence I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side and superstition, ambition, and ignorance on the other." That prophet was one of the greatest military heroes that ever unsheathed a sword. That prophet sounded the death knell of the Confederacy. That prophet, under God's blessing, gave to the Republic, ruling under the blows of the Jesuits, the *grant* of a new life. When Cardinal Gibbons tells "free and independent citizens" that "the remedy" for the "defects" of our "vicious" system of education would be supplied if the denominational system were applied in our public schools, let them tell this cringing servant of a foreign potentate that they are quietly listening to the command of a *faithful* servant of the American people. That command is: "Encourage free schools, and resolve that not a dollar appropriated to them shall be applied to the support of any sectarian school. Resolve that every child in the land may get a common school education unmixed with atheistic, pagan, or sectarian teachings. Keep the Church and State forever separated." Let "free and independent citizens" of America tell this Roman priest that they are determined *at any cost*, even if it be the cost of "another struggle," like that of a quarter of a century ago, to obey the foregoing command of that prince among military chiefs—General Grant.

I have walked through Cardinal Gibbons' "little garden" and examined its "few scattered fruits." At the entrance to the garden this well trained gardener meets visitors with a smile

and tells them that he "hopes" that they will "eat of every tree of the garden." He assures them that in it nothing grows that is poisonous, that the fruit is "good for food," "pleasant to the eyes," and "to be desired to make one wise." He comforts them by saying in the most soothing manner conceivable: "My dear children, the report that anything that grows here will poison you, believe not. With perfect safety, you may 'touch every fruit, aye, and 'eat' it too, and know for a certainty that you 'shall not surely die.'" This skillful gardener is very "subtle." In some respects he resembles "an angel of light." Without doubt he has read about an "angel" who artfully designed that certain persons should make a brief stay in a certain garden, for it is his design that his visitors shall not linger forever in "this little garden." Indeed, he gently intimates to them that such is the case. He wishes, however, that the visit shall accomplish a definite end. That end is that "the few scattered fruits" which they "will gather from this little garden, may whet their appetite for a more abundant feast, and may allure them to enter other fields where their hunger for truth and righteousness will be fully appeased." As the visitors are passing out of the garden, one of them in a firm yet gentle tone of voice says to the gardener: Sir, thy promise that thou wouldest institute no comparison between "this little garden" of thine and the gardens of the Reformers thou hast failed to keep. Thou dost call those holy men of God, "the so-called Reformers," and yet if the lowliest among them were to come back to earth, and,

like Moses,

"—— stand, with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God."

thou wouldest not be "worthy to stoop down and unloose" the la chet of his shoes; still more his face, like that of Moses, when he came down from the mount, would shine so brightly, that thou wouldest be "afraid to come nigh him." Thou art not a man of truth. What Katharine uttered concerning Wolsey,

"He would say untruths, and be ever double,
Both in his words and meaning,"

I can say concerning thee. The repast with which thou hast served us in "this little garden" has not whetted our "appetite" for thy "more abundant feast." We are satisfied that neither in thy garden, nor in thy "other fields" can we find the feast our souls desire. We can find it, however, in the well cultivated garden of an old gardener who says: "If any would not work, neither should he eat." This gardener, viewing with sorrow our emaciated appearance, directs us to a "feast," where "not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," our hunger will be ful'y appeased. If from this gardener, sir, thou seekest instruction, he will instruct thee, for sadly thou standest in need of it. I am fully satisfied that thou art unable to "allure" us to enter those "other fields" where our "hunger for truth and righteousness will be fully appeased," and now having fully visited thy "little garden," a visit which we shall never forget until we reach the

"Sweet fields beyond the swelling flood."
we bid thee, *Farewell.*

RELIGIOUS PERSECUTION

BY REV. JOHN LEE, A. M. B. D.

83 pages; price 25 cents.

The New York *Tribune*, July 3, 1886, published a letter from Cardinal Manning in which he said there was no danger of religious persecution of the Protestants of Ireland if they should be handed over to the rule of the Parnellites. In this pamphlet Mr. Lee shows what the Irish bishops and priests would do with Home Rule, or, rather, Rome rule, in Ireland. The following notices of the press shows the character and usefulness of this pamphlet:

Northwestern Christian Advocate: "The mass of evidence collected from a large variety of authentic sources is set forth in Mr. Lee's glowing style, and is eminently readable."

New York Christian Advocate: "Rev John Lee's writings on the present Irish crisis have won the instant attention of British statesmen of both parties."

The Chicago Interior: "Critically examines and thoroughly exposes the incorrectness of the statements made by Cardinal Manning."

Dr. Henry M. Baird of the University of the City of New York: "He has treated the theme dispassionately, and with a candor that must commend his conclusions to the judicious reader."

•••

A GREAT OFFER.

We will send the Nun of Kenmare's new book, "Life Inside the Church of Rome," Dr. Lansing's "Romanism and Republic," and Rev. Geo. Needham's beautiful story, "Father Flynn," for \$2.00, or **free** for five new subscribers. This is a great offer.

KIND WORDS.

From the *Religious Telescope*, Dayton Ohio, March 11, 1891:

THE CONVERTED CATHOLIC, edited and published by Rev. James A. O'Connor, who was formerly a Catholic priest, and who is now engaged in evangelistic work in New York City for the conversion of Catholics, is a monthly that Protestants of all denominations would do well to procure and read. The "open letters" to Cardinal Gibbons, one of which appears in each number, are alone worth many times the subscription price, which is only \$1 per year.

From the *Presbyterian Journal*, Philadelphia, Pa., January 21, 1891:

THE CONVERTED CATHOLIC, Vol. VII., comprises the twelve monthly numbers of this magazine from January to December, 1890, handsomely bound in cloth. The contents are most valuable to all who are interested in Roman Catholicism, whether as a religious institution that holds millions of our fellow citizens in spiritual bondage or a religio-political organization that claims supreme rule in our Republic. A carefully compiled index makes the volume useful for reference.

From the *Christian Cynosure*, Chicago, Ill., January 15, 1891:

THE CONVERTED CATHOLIC for the month opens with a portrait of the celebrated Father Gavazzi. Rev. Mr. O'Connor, Editor of the magazine and pastor of the Reformed Catholic congregation, has been deprived of the use of the Masonic Temple hall, where he has preached for ten years, but finds a number of Christian pulpits open to him, and the effort to secure a permanent house of worship will now be pushed to completion.

A Methodist Episcopal pastor in Kansas writing February 16th, says:

"I saw a copy of THE CONVERTED CATHOLIC yesterday, and finding in it a great deal of information that would be helpful to an itinerant preacher, I send you my subscription. Your kind offer to send it for fifty cents a year to ministers with small salaries is accepted."

We have a large list of such ministers in our list, but we want more. All ministers in small towns in the West, and some in the East and South have small salaries. Send us the names and we will send them the magazine for fifty cents a year. By accurate information and sound knowledge on Roman Catholic subjects, mistakes and incorrect quotations will be avoided.

NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

GUSTAVUS ADOLPHUS, AND THE STRUGGLE of Protestantism for Existence—By C. R. L. Fletcher, M. A., late Fellow of All Souls College, Oxford. Cloth 12mo., 316 pages; price \$1.50, G. P. Putnam's Sons, New York and London.

This volume is one of a series of biographical studies of the lives and work of certain representative historical characters, about whom have gathered the great traditions of the nations to which they belonged, and who have been accepted in many instances, as types of the several national ideas. The narratives are the work of writers who are recognized authorities on their several subjects, and, while thoroughly trustworthy as history, will present picturesque and dramatic "stories" of the men and of the events connected with them. With the life of each typical character will be presented a picture of the national conditions surrounding him during his career.

ARTICLES ON ROMANISM; MONSIGNOR CAPEL, Dr. Littledale—By Rev. John Henry Hopkins, S. T. D. Cloth, 8mo. 200 pages, price \$1.00. Thomas Whittaker, Bible House, New York.

Very learned and very readable is this volume, a reprint from articles in the *American Church Review* and the correspondence of the author with that queer character Monsignor Capel, who flashed in the American horizon a few years ago, and was lost in a ranch in California. We believe he is there still, nominally tutor to the son of Count Valensin, in whose domestic troubles that ended in separation from the Countess, Capel bore a conspicuous and inglorious part. The most important essay in this volume is a review of Dr. Littledale's last work,

the "Petrine Claims." We have previously referred to this learned work, and we hope this essay of Dr. Hopkins will make it more widely known among American Protestants.

ARCHBISHOP LYNCH'S "ANSWERS TO QUESTIONS and Objections Concerning Catholic Doctrine and Practices"—Revised by Rev. T. Fenwick, Woodbridge, Ont., Canada, 234 pages, bound in cloth \$1.00; in paper 60 cents.

In the Preface of this work the author says :

"Since writing the letters referred to, I have visited Europe, where I have seen a good deal of Romanism at home. I spent three weeks in what may still, in an ecclesiastical sense, be called the Pope's own city.

"As I remark near the close of this work, my object in it is not to discuss everything pertaining to the Roman controversy, but simply review what Archbishop Lynch says in his "Answers to Protestant Questions and Objections."

"Of course, when the Archbishop quotes Scripture, he does so from the Douay Bible. I may remark that Psalm ix. in the former is, therefore, Psalm xi. in the latter, and so on to the end. When I quote Scripture, I do so from the Authorized Version, except when I mention another.

"Some of my readers may think that I am very "disorderly," because, instead of finishing one subject before taking up another, I often leave one unfinished, take up several others, and then come back to the first, in the case of some, several times. In my defense, I have to say that I simply follow the order in which His Grace has arranged the "Questions and Objections" which he tries to answer. Order, in the sense of proper arrange-

ment, was, certainly, not *his* first law.

"The reader will find the style of this work, in some respects, quite new, also some of the views on certain doctrines of the Roman Church which I express."

HISTORY OF THE APOSTOLIC CHURCH, IN which is included a History of the Reformatory Movements which resulted in the restoration of the Apostolic Church. By John F. Rowe, editor of the Cincinnati Christian Leader. Bound in cloth, price \$1.00.

A learned work, giving a condensed, and at the same time comprehensive, history of the religious world, beginning with the primitive church, after which it treats of the different encroachments upon apostolic work and worship, which resulted in a union of Church and State. It then treats of the culmination of the Papacy, Leo. X. and Luther, the dawn of the Reformation, Calvinism, Congregationalism, Baptism, Methodism, the Reformation of the sixteenth century, the Church of Christ identified, followed by a history of church councils full and complete. It is a most valuable book, and contains much that we can specially commend to our readers. The book shows that it is from the mind of a strong thinker, who has given much thought to the subjects treated. It is worthy of careful reading, especially by members of the Christian Church. All young preachers would do well to buy this book and read it.

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